

versal expressions of sorrow which attest the severity of our loss, urge it upon superintendents and teachers of Sunday-schools, in every part of the land, to make the event and its antecedents the subject of direct and pointed instruction, impressing upon their classes the solemn duty of loyalty to the government of the country, and seeking to inspire them with the deepest abhorrence of every principle, practice and institution that is contrary to the law of God.

II. *Resolved*, That it should be a definite purpose of every teacher of daily as well as of Sunday schools to instruct American children in the great and peculiar blessings of a free government, and to show them that virtue and integrity are, under God, our only sure defence against all enemies, foreign and domestic, and that on them will soon devolve the grave responsibility of preserving and transmitting to succeeding generations an inheritance the cost of which is beyond human estimate.

III. *Resolved*, That our national sins having involved us in these terrific struggles, our first duty is to repent of them and forsake them. Intemperance is making havoc of hosts of strong men, many of them in the very flush and spring-time of life. Profaneness has become so common as scarcely to excite notice. Contempt of authority, parental and magisterial, and a loosening of the bonds of social and domestic virtue and purity, meet us on every side. Where can we look for a reforming agency, if not to the assemblies of children, gathered from day to day and from Sabbath to Sabbath, under circumstances so favourable to wholesome and lasting impressions? Let them be "trained in the way they should go," and we have God's promise that "they will not depart from it."

IV. *Resolved*, That, while we deplore the catastrophe that has covered the land with mourning, we rejoice that before the fell deed was done the ensign of our national integrity and dignity was firmly planted by heroic hands on the very spot where it was first traitorously dishonoured: so that the eyes of our pure patriot President were not closed in death until our country was redeemed, through the instrumentality of his administration, from the direful curse of slavery, nor until the unnatural and wanton rebellion was crushed by the skill and valour of our noble armies and the authority of our government triumphantly asserted in the very centre and heart of the revolted States.

V. *Resolved*, That this Board is bound to make the influence of the institution more and more direct and efficient, through its books, missionaries and periodicals, in inculcating the principle of loyalty to the government of the country, and in impressing upon our children and youth a deeper sense of their obligation to those who, under God, have secured for them the institutions of a free government and the blessings of Protestant Christianity.

**THE AMERICAN SUNDAY-SCHOOL UNION,**  
IN ACCOUNT WITH THE CONTRIBUTORS TO THE MISSIONARY FUND,  
*For the Year ending March 2, 1863.*

[illegible]

The Publication Department has distributed books, periodicals, &c., during the year, to the amount of \$203,194.14.



FORTY-FIRST

ANNIVERSARY

OF THE

AMERICAN SUNDAY-SCHOOL UNION.

---

THE services in connection with the Forty-First Anniversary of the American Sunday-School Union were held at the Musical Fund Hall on the evening of the 30th of May, 1865. The chair was to have been taken by the Hon. Judge Strong; but, owing to his absence from the city, Mr. Ambrose White, Senior Vice-President of the Society, presided.

Rev. J. H. Castle, of the Baptist Church, opened the meeting by reading the thirty-fifth chapter of Isaiah and offering an appropriate prayer.

An abstract of the Annual Report was then read by the Secretary, after which the President introduced to the audience Rev. Robert J. Parvin, rector of St. Paul's Church, Cheltenham, who offered the following resolution :—

*“Resolved, That gratitude to Almighty God for his goodness exhibited towards us as a people, in the blessings of restored peace and union, demands from us, henceforth, larger exertions than we have heretofore made for the spread of the gospel, and especially so to direct the religious training of our youth that they shall become both God-fearing and law-abiding citizens, and, also, active and earnest Christian workers.”*

Mr. Parvin, after dwelling most forcibly and eloquently upon the motives to gratitude which were presented to us by the good hand of Almighty God in delivering us from the further horrors of war, and of preserving to us an undivided country, went on to say,—

But this gratitude is to be turned into proper channels, so that it may produce the desired results.

While we show our gratefulness to the soldiers, who have secured for us a great victory, shall the people of the Christian Church be slow in their manifestation of their gratitude to God, who has given us this blessing?

In regard to finance and our national debt, instead of going by slow degrees,—instead of waiting for taxation,—the people say, “Tell us what this national debt is. We will pay it off, and strike a balance at once.”

I will leave such questions to the political economist, and will tell you how the Christian Church can best show its gratitude to Almighty God, who has given us these great blessings. *It is to call upon the whole country for some substantial evidences of thanksgiving and gratitude.*

This action is involved in the resolution which I have just read. How it may be done, and the direction it may take, we do not now know; but we do know that there is no time more fit for our whole Church to call on the people for manifestations of gratitude to God. How wonderful it seems that we have passed through these four years of war, and nothing has been done to check the ordinary channels of benevolence! The common calls upon the American Sunday-School Union and other institutions have been going on, increasing rather than diminishing.

According to the report just read, three hundred and fifty more schools have been established, six thousand (I think) more families have been visited, two thousand more Bibles and Testaments have been distributed, and twenty-five hundred dollars more given away to aid feeble schools, &c., than last year. Just as it should be,—showing that God has been blessing us, not only in the ability, but also in the willingness, to give; and I believe that the time is now at hand when we are called upon to give still greater tokens of our gratitude as a grateful people.

What a time it is to make this call, and how appropriate to make it through the instrumentality of the American Sunday-School Union, which has been the means of doing so much good to thousands throughout our broad country! Let our great national institutions of benevolence make such earnest calls for large thank-offerings from a grateful people as will show that they are not wanting either in faith in God or confidence in Christian men.

We are called upon to give and to labor to carry on the work, and to rise up with renewed energy from what seemed to be but the ashes of the nation that has passed through the fire and come out with more glory than when she entered.

And now there devolve upon us two duties: first, the general one of spreading the gospel, and second, the special one of religiously training the young. We are to train them to patriotism. We used to think that we loved our country; but we scarcely knew what patriotism meant.



Our children used to fire off guns and shooting-crackers on the Fourth of July; but we never knew its sacredness of meaning and the grandeur which it has now. Patriotism—a word found in our dictionaries, and which we hardly understood until our free country began to behold it written in blood, in human blood. That widow whose only son has fallen on the battle-field beholds it written in the blood of her son. She loves her country which he loved. She loves it because she has given up her son for it.

A mother in New York State lost her son before Petersburg last summer. Instead of settling down in despair, she writes thus:—"I hoped that God would have spared my boy to return to me, but he has seen fit to take him to himself. Henceforth I will give all the devotion I would have given to him to those who shall be to me both as sons and brothers in their noble devotion to my country's honour."

We are about to enter upon a great work. Have we not here, in this very city, souls who have never heard of the love of Jesus,—souls who have never been cheered by Christian counsel,—souls which must perish in a worse ignorance, unless we come to help them? There are souls in this city who have never been inside of Christian churches. Within one hour's ride of the place where I now stand, I stood yesterday in the cell of a man condemned to death. "Have you ever been in the Sunday-school?" I asked him. "No, sir; never," he replied. Are there no others, in physical liberty, now in Satan's bonds, but not beyond gathering in? Is there no work for us to do? None that the American Sunday-School Union can take up?

Can we not extend the work of three hundred and fifty more Sunday-schools, formed of six thousand more families visited? Can we not multiply them a thousandfold, if the people will only help us? This is the work of gratitude to God in a practical shape and form.

The Sunday-schools have an especial work to do with the young. You will remember, perhaps, the story of a little boy in Northern Ohio, who was run over and his leg so badly injured as to render amputation necessary. When it was found that he would not survive the operation, he was told that perhaps he would die. He said, "I am not afraid to die. I have been to Sunday-school, and—" but death came in and left the sentence unfinished. And who can finish it? Sunday-school teachers take it up and finish it. I have been to Sunday-school, and the teacher was faithful in pointing to Jesus Christ, that he would rescue me from death, and I am not afraid to die. How much there is in this sentence! It is our work to teach children throughout the whole land to say, "And I am not afraid to die, for Jesus is my portion."

We do not come up to our duty in any thing like the full measure and with the earnestness with which our brave soldiers came up to theirs.

An officer fell wounded between the two armies. The question was asked, "Who will bring him in?" Sergeant Brown answered, "I have no wife, or children, or mother. I will go and bring him in." He went out, amid a perfect shower of bullets, still forward, and at last found him, picked him up, and brought him in, and exclaimed, "I may have saved his life, but I have lost mine!" and fell dead. Where are now such



men as Sergeant Brown? Shall not Sunday-school teachers and others follow the example, and exclaim, "We will go and rescue them from the jaws of death"? I refer to those youths, by scores, hundreds and thousands, in the cities, towns and communities in the land, who should be gathered into the Sunday-schools, and who will perish in their ignorance unless we come to the rescue. With something of this spirit we should devote ourselves to our work of winning young souls to Christ and training them in his service, and not forgetting to teach the youth of our land that patriotism should be esteemed a Christian virtue.

Begin in the Sunday-school, and you begin in the right place. Train them up as children in the knowledge of the Lord Jesus, and you do well. I once heard of a family out West "which was so large that there were not measles enough to go round." Surely none can say that the spiritual riches of the Church are not ample enough to go round to all mankind; and, with this belief, we should, in the name of God, urge upon all the duty of giving. We should urge upon them the duty which they owe to their fellow-men, and which has been laid upon them by God, to do for them all they possibly can do.

Some little time ago, a dying soldier, in the stillness of all things around, was heard repeating a single word, "Here, here, here!" Asking him what he meant, he exclaimed, "They are calling the roll in heaven, and I am answering to my name!" Shall there not be many more ready to answer to their names when the roll is called, by means of our endeavours in the great work of Christianizing the world?

There are, according to Professor Hitchcock, 335,000,000 now answering the Christian roll-call; and they possess all the arts, appliances and culture of mankind. Christianity has power enough, therefore, to move the earth. Why, then, does it not devote itself to the Lord, whose it is? Why does it not come forward and do His work? and then will God—even our God—give us his blessing.

---

[ADDRESS BY REV. THOS. STREET, NEW YORK.]

It is almost impossible to hold a religious meeting now without turning it into a patriotic one. We can hardly talk about any thing without referring to our flag and bringing the patriotism in. A little Sunday-school boy was called up on the platform at an anniversary to repeat a verse of Scripture. When asked if he was ready, he replied, "Yes," and gave it thus:—"If any man haul down the American flag, shoot him on the spot." [Applause.] It will not be strange, then, if on this occasion, when celebrating the anniversary of an institution bearing the name *Union*,—a word so precious at this time,—we should get the flag and the church a little mixed together.

I congratulate this Society on having reached its Forty-First birthday, and I am glad that I am permitted to be here and join in the celebration. I was here thirteen years ago, and made an address, on an occasion like this, at that time. I had then determined to give



all my time in advancing its interests, and through all the intervening years have learned to love it more. And though, since then, I have left its immediate work and taken the pastoral charge of a congregation, I have watched it closely, and read all its doings with rejoicing. I am proud of its magnificent success. It is worthy your fullest support. We would not ask the community to give its money and sympathy and labour to it, if we had not every reason to receive it to our largest confidence. It is not a new enterprise, with uncertainty about it. It was not begun yesterday or last year. It stands before us well advanced and matured and experienced. It has been tested through forty years, and with full satisfaction. A theory may be very plausible, and may excite curiosity; but when you ask for expenditures of means and labour, you are expected to show something of the practical workings. If you were to present to my consideration a curious piece of mechanism, and tell me that it was capable of accomplishing great results under certain circumstances, I would reply, "All that is very well as a theory; but let me see it go, and if it goes well I am ready to believe."

Now, this enterprise has been going for forty years, running steadily and successfully. It proposed to do a great work, and has been, and still is, doing it grandly. Missions have been planted by its agency throughout every State in this great country, and children by the ten thousand have been taught by it the way of salvation through Jesus Christ. It has committed no mistake, nor shown any want of competency to carry forward, on larger scales, its blessed work. We celebrate its anniversary, then, to-night, as that of an old and thoroughly-tried friend. Trial and success ever win our confidence. We love and revere the Bible because it is a tried book. Through all its tests it has come forth like silver tried in a furnace. We love our Government because it has revealed its strength through trial. We thought we loved it years ago; but since it has grappled with the greatest evil and strongest combination of the world's history, and vanquished it by sheer massive strength and the invincible power of justice and law, we not only love and revere it, but are proud of it, and rejoice in it, and think no sacrifice too large to make for it.

Now, I love this American Sunday-School Union, and call upon you all to cherish and magnify it, because it has shown its value through all the years in which it has been tried.

It has shown its utility in its great adaptation to legitimate Sunday-school work. In our separate church Sunday-schools we chiefly gather the children of our own church-people, and give them the instruction which should be given by their church-educated parents at home,—thus too often throwing upon teachers the responsibility that belongs to the parents. Our denominational schools do not go out into the waste places and the wilderness, gathering up the poor and neglected and ignorant, and make it their duty to save them. Occasionally we establish a mission-school in our large cities to do this work; but these instances are comparatively rare. Sunday-schools among us are employed to teach our own children, whose parents we teach through the pulpit.



But this enterprise goes more thoroughly into the work. It goes where the church has not gone,—where there is no other instruction. It walks through the forests and over the prairies, and far beyond the circuits of missionaries and preachers, to gather the little children for religious instruction. Wherever there is a child to be found in this country, there its field of labour lies. It does not do the work of the church, nor interfere with it; but where the church has not gone, and has no strength to go, there it ever is, with willing hands and loving heart, to do the Master's work.

I love the Sunday-School Union because it is the people's institution. I love our country because it is the country of the people;—it looks after the rights and interests of all alike. In the opening of our Constitution we meet the words, "*We the people*" do ordain this government. We the people. It throws its arms around the people,—all of them,—to-day more than ever before. The highest offices of the land are open to any one of the people, if he has the merit to attain to it. Where have our noblest Presidents come from? From out of the heart of the great body of the people. They have not been lineal descendants of royal houses, but have mounted to the Executive seat from the log cabins and rail-heaps of our back-woods. [Applause, loud and long continued.] And they have shown, by their strong sense and unerring wisdom, that they were fitted to rule a country of free and intelligent people. What placed Abraham Lincoln so *deep in* American hearts? What caused the nation to love him so intensely? It was because he was the true representative of the great American character; because he was a man fresh from the people, loving the people, and keeping their interests and wishes constantly before him in all the intricate duties of his high office. He was an illustration of what a people's government can produce for a place of power and trust.

Now, the chief glory of this government is that it comes from, and has its life and power from, the people. The governments of the Old World are like a pyramid reversed. There the nation rests on the man. Destroy him, and the country falls with him. Here it is a pyramid resting on a grand, broad, strong base. With us the man rests on the *nation*. If he should be destroyed, there are thousands of others ready to take his place, and the structure is as firm as ever. It is, then, the people's government, and we love it for this character. It is so with our common-school system. It is a great educational power for the culture of all the people. There are now in the public schools of New York city two hundred thousand children receiving instruction. I was at one of those schools last week when one hundred new scholars were received. Such looking children! Some looked as if their faces had not been washed for a week; others with clothes which looked as if they might have been worn since they were born. And yet these were the children who were to take charge of our great interests in future years. And it is a glorious as well as important thing to give them a good, substantial education. All the people are invited to send their children to these fountains of learning. They are the people's blessing. And so it is with our religion. When Jesus came on earth, he lived



and laboured among the masses of the people. His religion was void of any ceremonial that would embarrass them. He taught them simple and common-sense duties, and he opened his heart to show its great love for all of them. It was on account of this "the common people heard him gladly."

Now, the American Sunday-school is the great institution of the people. It goes down to and through the masses. It gives to the poorest and youngest the Bible to read. It provides schools and teachers of religion as nothing else has done before or is doing now. It makes great men from unpromising materials through its culture. Look at Stephen Paxton! I consider him one of the noblest men in this country, one who for years has wielded an incalculable influence,—a man of great genius, of extraordinary power and resistless influence, who has made his mark for good upon a hundred thousand fresh young hearts. And yet he was a poor, uneducated man, unknown and valueless till this institution reached him, and moulded him, and *inspired* him, and gave him facilities for development. I do not believe any thing short of the American Sunday-School Union could have made that splendid man from such material.

It is impossible properly to estimate the work of this enterprise from its printed reports. We read them with interest; but what true idea of the magnitude of results can we gather from them? It is as if one should tell me of the numbers and size of pictures in the Academy of Fine Arts, and then ask me to form a conception of their merits. We must do more than read these reports, interesting as they are: we must think of the future of these children thus reached,—of the characters they have given to them,—of the parents and homes and communities and churches blessed. Yea, we may think on through all time, and far beyond into eternity, and not yet have compassed the work and influence of our institution, whose pride is that "it takes care of the children."

It reaches the people at the right time; not waiting for them to become steeped in crime and skeptically hardened before it operates upon them. It takes hold upon heart and mind in the freshness of young life. What would you think of a man who, when you show him a child floating down the Niagara River, and tell him to rescue it, should say, "Wait a little: if I jump in now I might get wet; when he gets down to the brink of the falls and is just going over, it will be time enough; I will try and save him then"? It is evident that the proper time to work is when the work can the most easily be done and the most successfully. And we thank God that the experiences of this enterprise have shown its wisdom in this respect.

I am glad that the people have so largely sustained the American Sunday-School Union in the supply of funds to carry on its work. But more is needed every day. I had read in the papers that some good individual in Doylestown, Pennsylvania, had left fifty thousand dollars in his will for this institution, but, while rejoicing at this good fortune, was disappointed to learn that it was all a mistake. It has no fifty thousand dollars willed to it. I trust, however, that the people are ready to say, Our pet institution shall have the amount at any rate, if it



does not come in that way. If the people *will it*, it will surely be forthcoming. Yea, we will put the mark up higher, and ask for sixty thousand dollars. The more it receives the more it will do; for its efforts are only limited by its means.

A captain on the lakes had a new hand. "Jim," said the captain, "can you compute latitude?" "No, sir." "Can you box a compass?" "I don't know, sir: the only compass I ever had was one at home, which the children broke the points off of." "Do you understand navigation?" "No, sir." "Can you steer?" "No, sir." "Then," said the captain, "I will show you. Do you see that star? That is the north star: you just steer straight for that, and you will go right." And, saying this, the captain went to take a nap. But after a while a cloud came up, and the vessel got turned around. When the cloud dispersed, the north star was over the stern of the vessel. Jim looked at it for a minute, and then, running down into the cabin, said, "Captain, give me another star to steer by: I have got past that one."

Now, when we get past the sixty thousand dollars we will call for one hundred thousand dollars, and then we will say, "Give us another star to steer by, and let it be a golden star;" and so we will go on from star to star, until we get the right one at last.

There is a little incident I must relate. When Mr. Cass was our consul at Rome, the people rose in rebellion, and the city was under all the horrors of civil war. They determined to destroy the Vatican, a building filled with works of art, containing pictures from the most celebrated artists. Not knowing what to do, and having no power to sustain themselves, they went to the American consul, and said, "Sir, the people have risen against this government; they have determined to destroy this building, and we want you to save it." "How can I do that?" replied the consul. "You must hang out your flag and proclaim this building to be the American consulate." "But why the American flag?" said the consul. "Take the English flag." "No," said they: "that won't do." "Take the French flag." "No: that won't do." "Take the Austrian." "No: that won't do." "Then hang them all out together." "No: they won't answer." He took the flag and hung it out the window, proclaiming the building to be the American Consulate. On came the crowd, like the roaring of a mighty torrent, towards the street on which the building stood; but when they beheld that flag with its stars and stripes floating on the breeze, they stopped, tears rolled down their cheeks, and they passed on and left the building uninjured. [Applause.] That flag is in the Vatican to-day. If you ask the custodian, he will show it to you and tell you the story. But why was all this? It was because they saw in that flag a reality of that freedom which they were endeavouring to obtain.

It was the people's flag, and the only flag in the world which could rightly claim the title. Now, as I have said, this is the people's institution. It works at the very foundation of national and religious prosperity. It teaches the children of this great country that religion is a patriotic duty, and that patriotism is a Christian virtue. And now we ask you to double your support of it as it goes forth with renewed vigour and



strengthened hands, with more arduous toils before it, and a larger field for operation, because of the decree which, thank God, has been established, that henceforth *nothing American shall have stripes upon it but the flag!* [Applause.]

---

[ADDRESS BY REV. PHILLIPS BROOKS.]

Mr. President, I move the passage of the following resolution: *Resolved*, That the work of religiously educating, through the medium of Sunday-schools and Bible-classes, the masses of freedmen, women and children, is eminently appropriate to a *national* institution organized on the catholic basis of the American Sunday-School Union, and that the prompt and efficient prosecution of the work is earnestly commended to the Board, with the assurance of the generous sympathy and co-operation of their fellow-citizens.

The speaker, in his prefatory remarks, stated that he should not, in the few minutes that remained, enlarge on the special subjects of the resolution he had just read. He believed that there was no necessity for so doing, for the government, and, indeed, the whole people, were fast coming to realize the importance of the work. This duty of educating the freedmen is laid on the people by the very character of the government. The question naturally arises, whether it comes within the province of the American Sunday-School Union. It seemed to him that there was no work more fitted for the American Sunday-School Union, nor any institution more fitted for the work. It comes forward ready for any work. It goes to distant regions where the Church cannot reach, beyond the Church, where the more organized operation cannot go. It marches in the front, gathering in the poor and outcast, distributing the primer and the spelling-book, and teaching the first rudiments of language. Wherever a child is to be found, there is the work of this American Sunday-School Union. This organization is so simple and applicable in its structure that it reaches to points otherwise inaccessible. Afterwards the church comes, with its more complicated machinery, and completes the work.

The speaker here referred his previous remarks to the coloured race, and showed that what he had said was especially applicable to their case. The reason for his offering this special resolution was the peculiarity of their situation. He spoke of the word "freedman" being a new one. There have been, he said, freemen, both black and white; but the word *freedman*, however, began to be applied to a new class, which sprung into existence just four years ago.

It was but four years ago last week, in 1861. General Butler had just gone to Fortress Monroe. General Phelps had taken possession of the little village of Hampton. He was one day met by three persons, who were negroes escaped from slavery and claiming protection. It seemed to be a troubled problem what should be done with them,



but the wise and shrewd brain then solved it, and said, "These men are contraband of war. Set them at work." [Applause.]

That was the first time that the contrabands came in upon us; and from that time until now they have been coming in so rapidly that we do not know their number. He did not think, indeed, that there was any reliable record, and none could count their numbers. So many had been wasted in their trials and sufferings, so many had laid down their lives in battle, that he supposed that it was impossible to tell how many there were at the present time.

Three months ago, in the District of Columbia alone there were forty thousand, and there were so many in Tennessee, Alabama and South Carolina that they could scarcely be counted. In fact, they could be found wherever the Union armies had lodged.

Much had been done, but much remained to be done. He then referred to the noble manner in which the work had been performed. In all our history no work had been better done than the freedman's work. All honor to the noble Commissions, to the Freedmen's Aid Union of this city, of New York, Baltimore and Boston, who had done their work nobly in educating the negro for his newly-found liberty. The American Missionary Society of New York had also performed a noble part.

All the free negro wants is simply to be put upon a footing of equality with the white man, and then be left to take his chance; and, therefore, the work the people are called upon to do is not a permanent thing, but a special work, looking towards a special end. Experience in social and political matters proves that the negro is able to take care of himself.

He believed that the freedmen had something valuable to contribute to this country. That there was something in the character of the negroes' religion which when once developed would form a valuable contribution to the religious life of this country. That the peculiar religious character which exists in them would be a correction for the rationalism of this land. Things are to them living truths, which are to many men but cold doctrines. That the earnestness and intensity of their faith would thus be a great benefit to our future Christian America.

The speaker urged upon Christians to take this work upon themselves, and not to allow a mere philanthropy, which is unchristian, to come forward and take its place. He referred to the beautiful legend of the Empress Helena, who fifteen hundred years ago made a pilgrimage to the Holy Land in order to find the cross upon which our Saviour had been crucified. She succeeded, but with it found the other two crosses upon which the malefactors had died. She was unable to distinguish between them. At last a dead man was taken, out of whom life had utterly gone, and was laid upon one of them, but he never stirred. He was laid upon the other, but with the same effect. Then he was laid upon the cross upon which our Saviour had been crucified; and he rose up on his feet.

In closing, he urged upon Christians to remember that Christianity